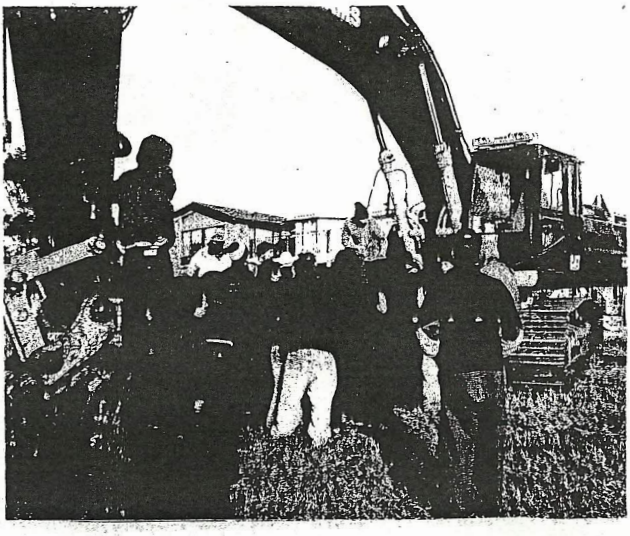
enRAged

"the journal of Revolutionary Action"

Reclaiming Sandon Point



Once again the Save Sandon Point protests have raised important questions and contributed to discussion of issues such as, whether or how, people should defy the law or the police? When, if at all, should we risk arrest or confrontations with the cops? How do you deal with corporate thug violence? What are the most effective tactics and strategies of direct action, campaigning and protest? While the organisation of the Sandon Point actions has demonstrated some of our organisation and political shortcomings, it has also contributed to a growing awareness of the need for self organisation. The richness and diversity of the actions to save Sandon Point have added a strength, depth and passion to the struggle that reflects, compliments and builds the power of our community.

On Monday May 20, about 150 people broke through the fence at Sandon Point. The contractors and their equipment withdrew to a fenced inner compound. Some of us then marched up to the inner compound and proceeded to pull down the fence around it. When it was completely demolished, attention turned to the

perimeter fence around the whole site. Groups of people pulled down the entire fence and destroyed as many of the posts, supports etc, as possible. Local school students were in the thick of the action, tearing down hundreds of metres of fencing. A group of mums with young children holding the local surf life saving club flag, spent some time pulling out fence posts. Eventually about 40-50 Tactical Response Group police arrived. By that time, most people had already left. Seven people were arrested, including two local school girls, easily identifiable in their school uniforms. They were picked out of the remaining crowd by Stocklands representatives and duly arrested by their lap dog police. The girl's mothers argued vigourously with the police for picking on their kids, as they were

bundled into paddy wagons. Speaking to the media covering the action, one of the arrested student's mums asked; "How can the law allow a developer's lackey to tell them who to arrest? The law is an ass. I am incensed. She has stood up for what she believes in and she is a child of our future."

Two days later the developer began earth work and the fence was again breached. One

picketer chained herself to a digger and others joined her in support. About 30-40 police were quickly on hand to arrest people. Altogether another16 people were arrested. We were charged with a range of offences including trespass, hindering police, resisting arrest and assaulting police. A local school girl was also arrested for throwing a rock at a contractor. Most of us refused to accept our bail conditions of 'staying further than 200 metres from the Stocklans site'. We were transfered to the court cells and put before a magistrate. Some were then given unconditional bail. Others were ordered not to trespass. The court cases arising from this week of action are still continuing. Meanwhile, the picket remains and the company claims the worksite has been under regular attack

with people wrecking fences, removing site markers and various other actions. Other actions have included an occupation of the Stockland's offices in Sydney, a rally outside State Parliament, public meetings, court action to halt the development, concerts and fund raisers, bush regeneration and more.

While police have responded in large numbers whenever Stockland's have called and have so far arrested about one hundred of the people opposing the development. The police have supported, condoned and committed a series of

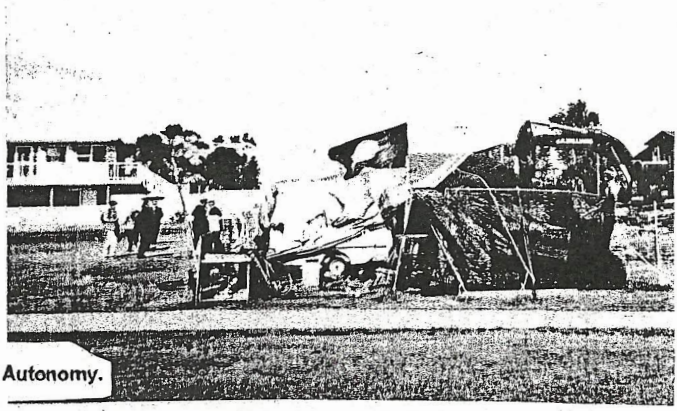
violent attacks on picketers. In February police used unnecessary violence against picketers, again including schoool students, when breaking the picket. They stood back and watched Stocklands security assault a picketer outside of the fenced area in May.

When Jill Walker was attacked by more of Stockland's thugs in July, again on public land, they arrived and arrested her! In the past month, the picket has been attacked twice, the latest attack resulting in picketer Arthur Montgomery receiving broken teeth, cuts to his face and bruised kidneys. The police are silent on these attacks, their complicity for all to see.

The setbacks we have encountered have led some to argue against continuing the struggle and in favour of seaching a compromise with Stockland. As is usually the case, this would be a compromise which sacrifices the needs of the community and the environment, for the sake of corporate profits. When this has been rejected, renewed attempts have been made to demoralise, demobilise and undermine the militancy of those still opposing the development. Yet, while some have

turned their backs, many have remained defiant and have seen through those who claim to represent them. The demolition of the fence was an important symbol of resistance to corporate dominance. The participation of local school students was an inspiration. These young people understand that they do not have to stay silent or sit back and watch Stocklands and their supporters continue to fuck up our lives. The need to develop our own organisational ability and rely on our own actions, has become increasingly clear to many, as local councillors, members of parliament, trade union leaders and others, have stood back and watched as the bulldozers, cops and thugs move in.

The campaign to save Sandon Point has seen people mobilise and organise themselves collectively in a militant struggle, defying the power of Stocklands Corporation. The campaign has involved decentralised and non-heirarchical forms of organisation. A diversity of strategic and tactical choices has helped to build and develop the creativity and courage of those involved. The solidarity shown between the Aboriginal Tent Embassy and the picket is another great example of unity and diversity developing through struggle and defiance. There have been many lessons learnt during this struggle and it is by no means over. We, can and will, build on the determined action to save Sandon Point, not just to defend and reclaim this part of our world, but all of it.



Revolution, Direct Action and Autonomy.
By Frew.

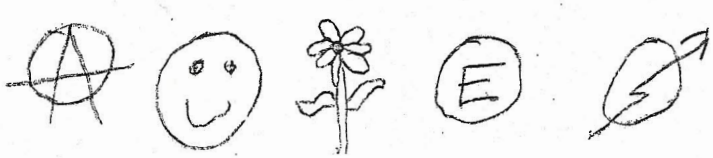
The ultimate goal of revolutionaries is to create a classless society. There is a massive divergence of how to achieve this within the revolutionary movement. All debates and positions around strategy and tactics mean very little in reality, as the proof is always in the pudding. The way forward is only worked out through struggle.

Autonomous organisation and direct action are two principles that provide a platform for effective organising. This is because they provide a principled position based on solidarity first and foremost. Revolution building should be the sole goal of revolutionaries. Placing most energy into building an organisation as a vehicle for revolution limits the development of the struggle into the narrow forms of a party. The Party through its heirachical structure becomes a state in waiting.

We don't want to repeat the mistakes of the past. One of the biggest mistakes made by previous revolutions has been a retention of State power. Where there is a State there is the empowered and the powerless. The empowered become a ruling class, as their privileged position attracts those who desire the Power like flies to shit.

The concept of a "Communist Party" being able to rule in the interests of the working class is patently false. The result of the Russian revolution was Stalin's totalitarianism. This was because those interests expressed within the State were not those of the broad citizenry, but those of senior Party bureaucrats whose primary interests revolved around protecting their privilege.

It is the view of Anarchists that the best way to prevent this from happening is to atomise power itself. If each individual has absolute power over their own lives then they are free. Laws, which in this society curtail freedom, need to be rewritten by the general populace based on the principle of defending everyone's freedom from oppression. The only people who would be regarded as criminals would be those who try to harm or threaten an others freedom. Laws for this purpose would be written by the general populace and reached by the closest possible consensus. This needs to be primarily organised on a small scale(such as neighbourhood and workplace meetings) to allow the broadest participation of all in the direct running of their own lives.

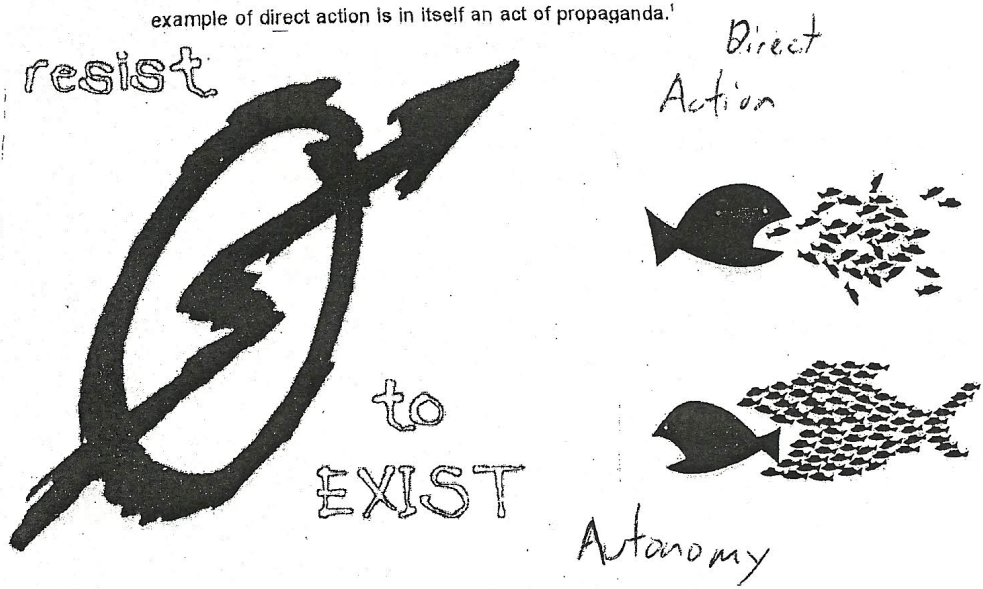


Revolution

The concepts of Direct Action and Autonomy are pillars of maintaining a revolutionary position against class society. Their meanings and application need to be examined to better understand their usefulness in revolutionary struggle.

Direct Action is a concept based around the idea of complete self-empowerment. If you want something in this society to change it is up to YOU to go and change it. If a fence is offensive to your being then just tear it down (Woomera/Sandon Point). If you want a community garden, then just plant it. If you want a meeting place for the community to organise then take over a vacant building (Midnight Star Social Centre).

Tearing down the old society and replacing it with the new is just a matter of physically doing it. The biggest problem is there is so much to replace. This is why we need the broadest possible involvement of the community at large. The more we change society the more examples are available to teach others how to do it. The example of direct action is in itself an act of propaganda.[1]



Sharing the experience of direct action is the best way to propagate these ideas. Taking people to "liberated areas" such as the Midnight Star or the community pickets and embassy at Sandon point can provide people with an invaluable experience in what is possible within the community, and the fruits of direct action.

The tactic of Direct Action in complete opposition to the current state. Action designed to actively stop the progress of oppresion does not pretend that there is any use in negotiating with the state (which honestly there isn't). Successful direct action actually hinders the progress of the state. The Wollongong Refugee Action Collective demands that the government free all refugees. Where those who went to Woomera actually were able to facilitate the refugees freeing themselves. The only demand worthy of placing on government is that they go away.

[1] Propaganda needs to go beyond just propaganda of the deed, but is outside of the scope of the debate presented here.

Revolution

Direct Action

Autonomy is the concept that all of us knows what is best for us. We may not be right for others as they know what is best for them. Solidarity among Autonomists comes from mutual respect of similarities rather than a focus on difference. Trying to railroad people into actions they don't agree with usually pushes them away from a movement. Allowing them to express their own opinions and act on their own solutions is self empowering, and they might just be right.

There is an enormous strength in diversity, as the "right way forward" is worked out in action and actually wins adherents on the basis of success, not on the vote of all those present at this, that or the other meeting. Actually binding people to decisions made is an act of oppression, curtailing their freedom to act as they see fit.

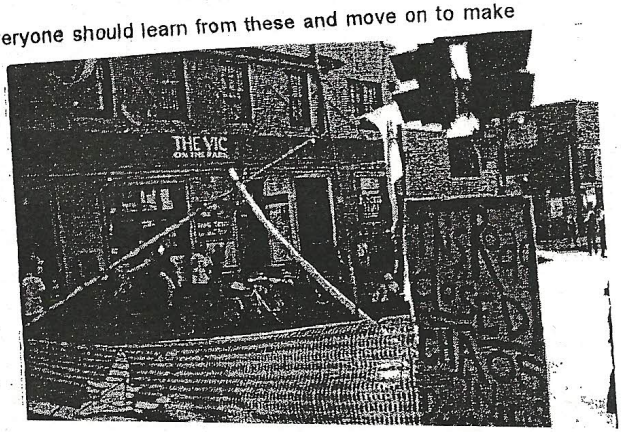
I may not agree that a comrades approach to an issue is correct, but I trust their intention. If they believe that their actions will benefit the movement who am I to actively try to stop them. They are big enough to work out their own way. Whilst I may disagree with methods etc. I know we are fighting for a similar enough ideal and I trust their judgement. This is because I may not be right.

Creating a classless society requires the mutual respect of a classless society. We all have to find our own best way to fight the system and everyone has something to offer. Should there be any attempt to fit activists into a mould, it crushes their revolutionary spirit and oppresses them. It supposes that there is a correct way to be a revolutionary. Any attempt to fit an activist into a mould is surely the beginning of a ruling group who knows what is right and bestows this knowlege from on high. This sets up new habits of obedience and if the group actually attains power, a new leadership is in place with its sights set on becoming the new ruling class.

By not holding on to the idea that "I am right all the time" you can learn a great deal more by seeing what others do and what works. Mutual Respect is the key. What is right for one may not be right for all. The goal of the revolution is emancipation of all from tyrrany. Where there is divergence in goals amongst those participating in the struggle there has to remain, in the words of Ali G "Maximum Global Respect".

Autonomy

If the best way to build a revolutionary movement has been found then there would have been a revolution already. Yet many organisations seem to continue to make the same old mistakes. Everyone should learn from these and move on to make many new ones.

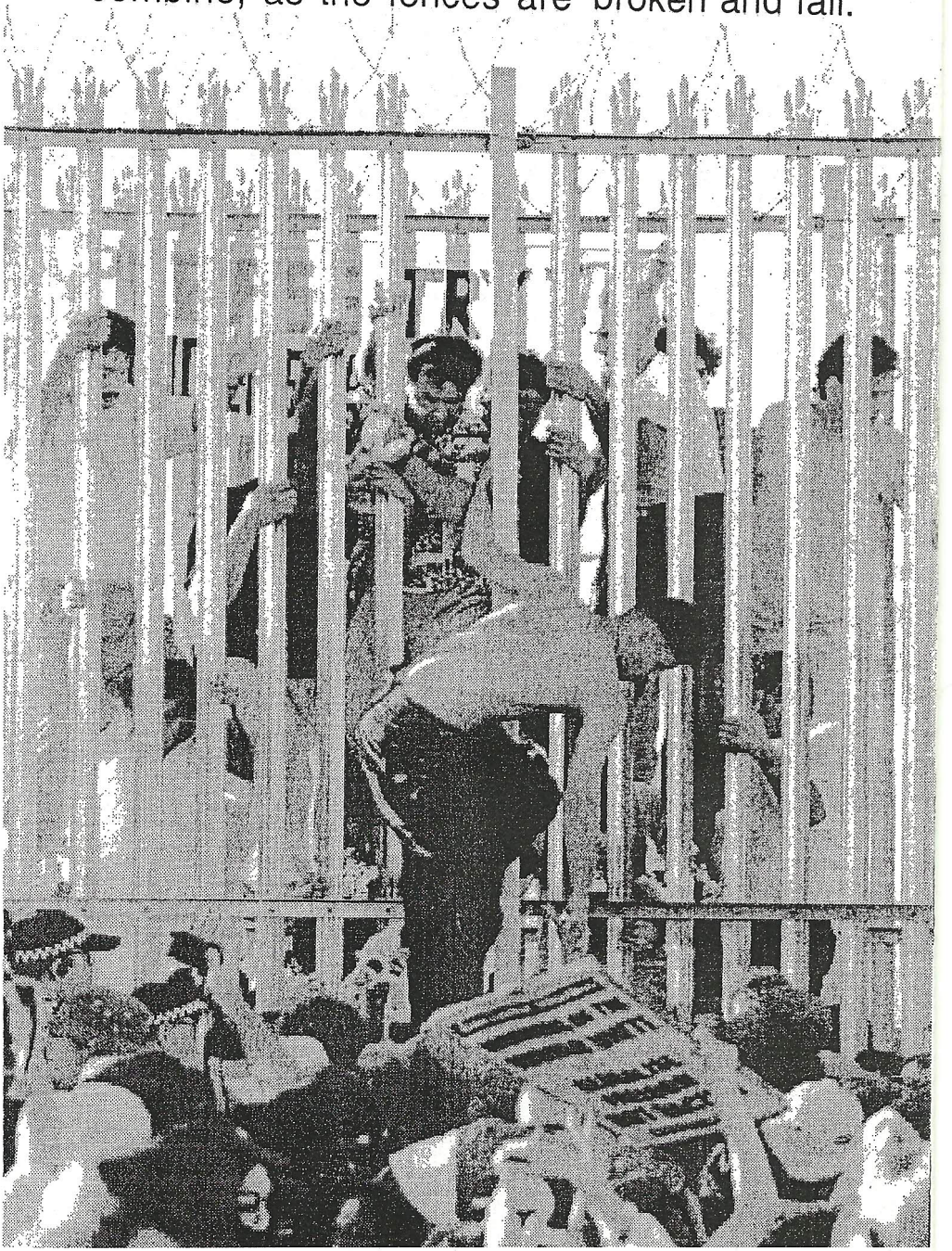


Dance!

stop cars!

RTS

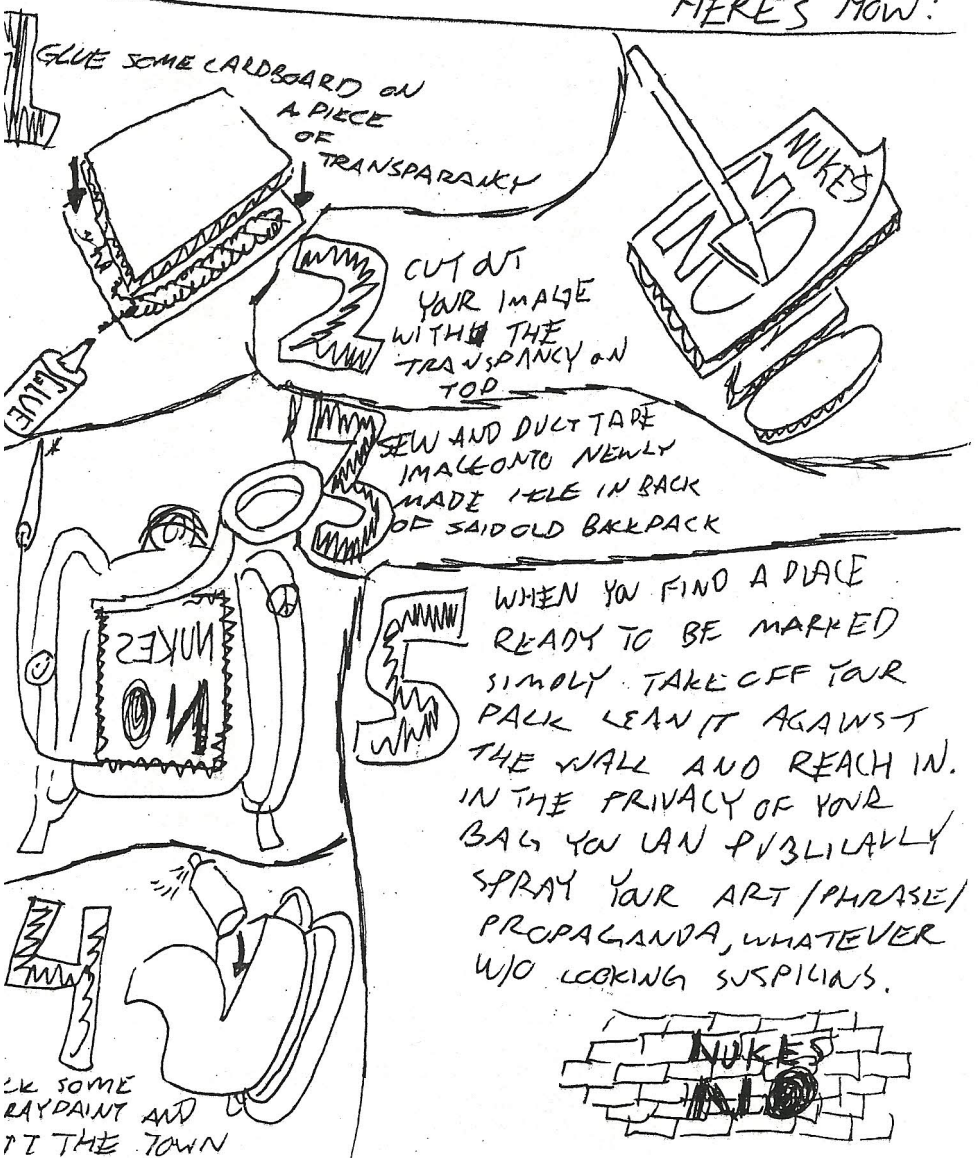
As we break in, they break out. Our cries of "freedom" combine, as the fences are broken and fall.



THINKING OF THROWING THAT OLD BACKPACK AWAY OR CHUCKING IT IN THE GARAGE.

WHY NOT USE IT INSTEAD TO PAINT THE TOWN.

HERES HOW:


GLUE SOME CARDBOARD ON A PIECE OF TRANSPARANCY
GLUE
CUT OUT YOUR IMAGE WITH THE TRANSPANCY ON TOP
SEW AND DUCT TAPE IMAGE ONTO NEWLY MADE HOLE IN BACK OF SAID OLD BACKPACK
NUKES
NO
WHEN YOU FIND A PLACE READY TO BE MARKED SIMPLY TAKE OFF YOUR PACK LEAN IT AGAINST THE WALL AND REACH IN. IN THE PRIVACY OF YOUR BAG YOU CAN PUBLICALLY SPRAY YOUR ART/PHRASE/ PROPAGANDA, WHATEVER W/O LOOKING SUSPICIOUS.
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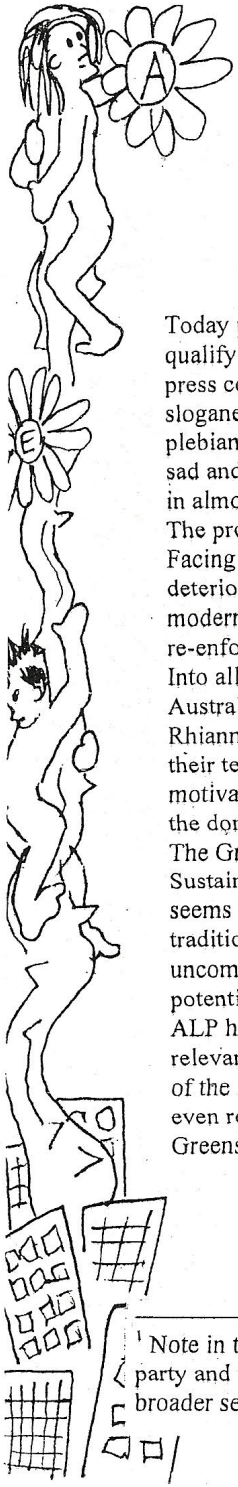
K SOME RAYPAINT AND T THE TOWN



GREEN PARTIES OR GREEN REVOLUTION?

Today politics is at best a shallow and depressing game. Maybe I should qualify , by politics I mean the seemingly unending spectacle of parliaments, press conferences, politicians, pundits, media experts, elections, sloganeering etc, that goes on above our heads while we, the massive plebian multitude find our selves trudging through the everyday. Politics is a sad and bitter circus. Through our TV screens we see almost identical faces in almost identical suits, prattling out almost identical neo-liberal rhetoric. The process of voting is for us disembodied, ridiculous and disempowering. Facing the global catastrophe of ecological melt-down, rising racism, deteriorating living conditions, war, all the horror of modern life in the post-modern society, the sheer impotence of the role we are given only goes to re-enforce our depression, our despair and our disinterest.

Into all this the figure of the Australian Greens[1] politicians and the Australian Greens as a party shine like a ray of sunshine. Bob Brown, Lee Rhiannon, Ian Cohen stand out as committed ethical figures, who having cut their teeth in struggle against the ongoing poisoning of the Earth and seem motivated by deep ethical concern rather than the selfish swill that make up the dominant political parties: the Coalition, the ALP and the Democrats. The Greens commitment to Social Justice, Participatory Democracy, Sustainable Development, and Peace (the four pillars of the Greens Politics) seems to encapsulate the new elements of progressive ideas that the traditional left institutions (unions, the ALP) have at best dealt with uncomfortably. Many people who previously felt disillusioned with the potential for changing society by the countless sell-outs committed by the ALP have had their hopes revived by the rising success, profile and relevance of the Greens. So too, many people I talk to, who whilst skeptical of the idea of parliamentary elections, who consider themselves radicals and even revolutionaries, thrown their lot in, however cautiously, with the Greens.

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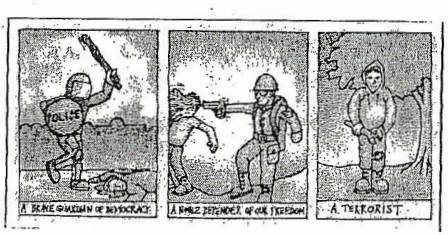
[1] Note in this essay I make a distinction between "Green" as in the political party and their social discourse and "green" which is used to signify a wider, broader sense of ecological consciousness that has many expressions

The prestige and the credibility of the Greens has been earned by the numerous Green's members and supporters who have worked tirelessly in grass roots struggles and have shown a commitment to direct action.
This enthusiasm is however misplaced. Whilst I don't doubt the sincerity and good-intentions of many people in the Greens (similar to the sincerity and good intentions of many in the ALP, the Unions, Marxist-Leninist parties and a whole other gamut of organizations), the Greens commitment to change through the existing social structures works as a bloc to the development of the kinds of struggle that is really necessary to free us from this endless workhouse and ecological nightmare that is global cyber-industrial capitalism and construct a real earth democracy.
The commitment to electoral and parliamentary activity and the belief in the reformability of the status quo are the cornerstones of this strategy This in practice works to channel radical anger and liberatory desire into safe manageable forms. Even worse its take the longing for a free and green world and uses it recreate faith in the institutions that are keep us down in the first place.
Yet it is obvious that the membership of the Greens is broad and pluralistic. The broad electoral constituency, the radicals and the alternatives to which the Greens look for support even more so. The growing radicalization amongst the people, the re-emergence of mass struggle is affecting people in the Greens, as it is everywhere. The more people commit direct action, the more people struggle together collective, the greater their confidence becomes and the weaker the appeal of shallow and reformist tactics. It is this awakening sense of our own power, which we must nurture and strengthen. To do this we must smash the myths of "democratic" nature of the state and dissolve the political ideologies of those who tell us to look to it for answers

But rather than just criticize lets take a look at the situation we are in and what we need to do get out of it first.

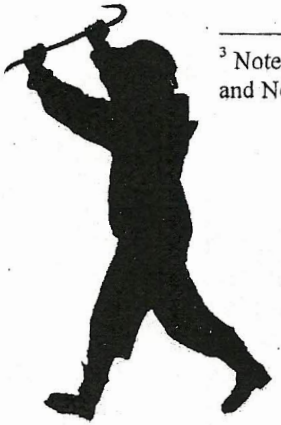
The Green charter[2] reads that "We live at a crucial time in history" and that ain't the half of it. It is more that possible that every epoch considers its self

[2] http://www.greens.org.au



the crux of history, however there is no deny both the incredible catastrophe that faces the earth at the moment and the amazing potential for fundamental radical change leading to the construction of a truly liberated earth.
The Earth and the complex weave of life that makes it up face an incredible crisis. From ongoing ecocide and biological meltdown, to the continual erosion of the quality, integrity and freedom of human existence: all corners of the globe are threatened by the operation of the poisonous mega-machine that is cyber-industrial capitalist civilization. The trajectory of 500 years of capitalist colonial expansion, is leading to the construction of a planetary empire of power, wealth and war built on the continual exploitation and expropriation of the global multitude.[3] This construction of this Leviathan of repression and control takes countless different forms and is shaped by its context. In the global North humans find themselves facing an increasing intensification of work (both waged and unwaged) a roll back of the social gains of the welfare state and the despite a surplus of consumer goods a bankruptcy of meaning or happiness in life. Culture is subsumed under the endless products of the culture industry and feelings of isolation and alienation grow so strong that we live in a society not just of control but also a society of despair.
For the global South the picture is much sharper: the continual enclosure of non-capitalist ways of life force more and more people into poverty in collapsing urban centers. "Development", rather than being a key to social improvement, has brought only sweatshops and pollution for the many. Corrupt and violent governments have proved to be nothing more than the facilitators of continual economic pillage of nature's abundance and the social fabric are ripped apart thus fueling racial and sectarian violence.

Thus the world has become a global workhouse and society a social factory: all aspects of modern life fall under the rational of making more profit: sexuality, enjoyment, health, culture, education, all of it. The wild Earth, which used to provide us with our sustenance in a symbiotic fashion, is constantly reduced and replaced with the dull and alienating world of commodification. Thus too more and more of social interactions become "work": boring hierachilized tasks with a strict division of labor. This

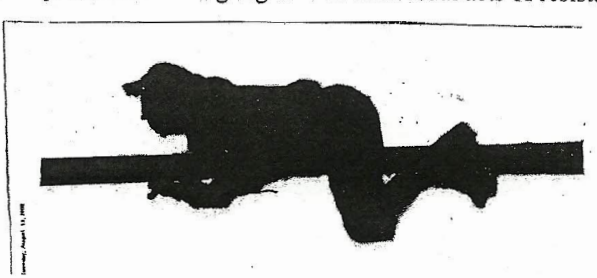


[3] Note Multitude here is used in the same context it is in *Empire* by Hardt and Negri: to denote the modern proletariat in all its diversity.

extends to unpaid labor as well: raising children, being a student, being unemployed etc. Our lives are on conveyor belts

Central then to any attempt to escape from this extermination machine, is the understanding that we must overthrow it in its totality. There is no possibility of reform: the whole rotting mess has to go. This requires then an understanding of how Capital insures its dominance.
We are faced individually and collective with a grid of power and domination that underpins the functioning of capitalism. This matrix is complex and insidious. Multiple hierarchies are riveted together to channel people into action and power the global workhouse.
Fundamental of cause is the state. The apparatuses of violence that constitute the tools of direct repression of the status quo are ever expanding. The armed forces, the (secret) police, numerous private forces, ranging from mercenaries to security guards are fore ever increasing: witness the war on terror being used as an excuse to grossly expand the funding and powers of all of the above. More than this the act of state violence is self, the whole spectacle of it is used to brake up and diffuse social solidarity. From the war on terror to the "law and order" debate the image of repression and disorder is used to further cower people and make them feel depended on the arms of state control.
Whilst state violence remains a crucial tool, more often that not the state does not need to be used because human beings are become more and more *domesticated.* As Capitalism expands out in to more corners of our lives, extending its grid of technology and hierarchies, we find that our lives become more and more depended on the system we hate so much. Raised in numerous overlapping institutions (family, school, work, prison etc) creates a cop in our head. So used to being ordered and feeling alienated and insignificant we become self-policing.

The struggle to brake out of this nightmare will have to engage with all these forms of repression and thus must be a diverse explosion of desire and hope. It will involve the intertwined prospects of both ripping down the apparatus of domination from all elements of our life and constructing new life paths of existence based on ecological co-operation, human autonomy and social solidarity. A profound weaving together of individual acts of resistance into



new durable Eco-communities that can help heal the damage done both to ourselves and the ecosystems we are part of. This will involve molecular actions such as rebuilding trust in both ourselves and those around us, learning new ways of relating to the earth, understanding ourselves as biological, whole beings rather than cogs in social machinery. It means being able to feel the sun again. It also means mass actions, the overthrow of parliament, the subverting of the state, and melting down the power of corporations. It means taking back the land, it means tearing down the factories and destructive system of production and constructing ways to make our sustenance that celebrate the individual and the earth. It means uprooting capitalism in all its forms from all of life, abolishing the drudgery and tyranny that is wage-labour, eradicating all situations that involve a minority that act as bosses over the majority. That necessitates of cause taking on the state machinery of violence. It means realizing that the system will not just lie down. It means realizing that many times we will be up against the cops, against tools of the system and we will have to take a stand. It means realizing that destruction is also a creative act. It is all this and more

We need to go feral, to brake down the constant feelings of being watched, of being observed and judged by numerous specialists, basically of doing what we are told. We need to develop new free, wild ways of existing where we do not bow before any authority or except any judgement but our own. Thus we do need green politics, but this must be *radical* green politics: anti-statist, anti-capitalist, feminist, wild, class conscious and revolutionary. What ever name or names that this praxis takes is unimportant; it does not need a new dogma, leaders, party or central committee. It will take many forms at different times: it is the content that matters

This struggle is raging right now. All across the globe in acts big and small the multitude is moving. It is in these struggles that the new free ways of living begin to arise

The reader (that's you) might be thinking here: "yeah okay, but isn't running for parliament part of all this, isn't it part of the diversity of struggle you waffle on about?"

No it's not. Firstly it should be quite clear that parliaments are a fundamental part of the status quo. Real power exists in Capital and it state, in non-elected positions. Whilst politicians create policy this policy is already decided in corporate networks, executive meetings, in think tanks

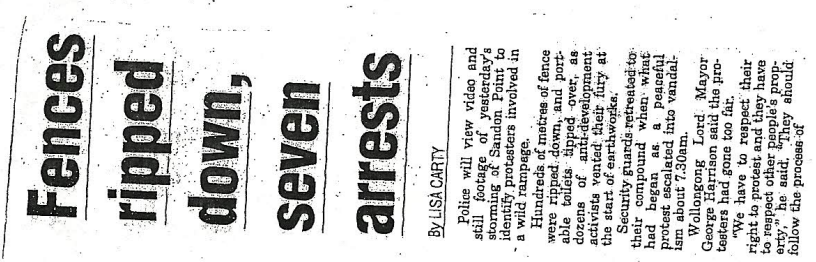
and written down in economics text books: politicians simply acted out a logic greater then themselves. Parliament is an important part of the machinery, but it is not the driver, and we are never given the choice to elect or to be that driver. Any reform that has come through parliament has not arisen out of the acts of good politicians: it's been won in struggle. Legislation is just a rubber stamp on issues all ready decided on the battlefields of the class war.

Even if Greens and radicals could win majorities in the parliaments, their power would be nothing against that of the captains of industry, the financial markets and international capitalist powers. The radicals would be forced to toe the line and if they didn't the memories of the coup in Chile should show us that the path of reformism, leads ultimately to the grave yard.

But more than that the entire nature of elections, of the parliamentary game works on a totally anti-radical dynamic. Its all about representation: that rather than taking power right now into our hands, we must trust others to struggle for us. The parliamentary process means holding up candidate as our saviors rather than doing it ourselves. It means submission to more rules, it means playing more games. Thus the radical desire that we feel fighting capital on the streets, tearing down the fences on construction sites, the empowerment of forcing back the lines of cops, of locking on, of disobeying, of fighting back of being ungovernable, is water-downed. We must wait, play the numbers game, and put our faith in specialists: Green politicians. The spectacle of people like Bob Brown is just that. A sort of New Age cult of the individual that raises up environmentalist super heroes to fight the system for us and thus leaving us to remain chained in the humdrum of the everyday.

The activity of the Greens constantly turns the attention back to parliament. We do not face apocalypse because the wrong party is in power, and there is no party that can get us out. The entire system is genocidal and the parliament is part of this system. The illusion of democracy, the confidence in the ability to reform the unreformable, helps to keep the system afloat, until it sails off the edge of the world.

Some will say "but at least the Greens are doing something". And surely to do something is better than to do nothing. Wrong, this kind of activity is actually counter-productive. There is a growing disillusionment in the community about the entire concept of government, a growing cynicism about "politics". This is a fantastic thing. If the activity of the Greens is to



Fences ripped down, seven arrests

By LISA CARTY

Police will view video and still footage of yesterday's storming of Saudon Point to identify protesters involved in a wild rampage.

Hundreds of metres of fence were ripped down, and portable toilets tipped over, as dozens of anti-development activists vented their fury at the start of earthworks.

Security guards retreated to their compound when what had began as a peaceful protest escalated into vandalism about 7.30am.

Wollongong Lord Mayor George Harrison said the protesters had gone too far.

"We have to respect their right to protest and they have to respect other people's property," he said. "They should follow the process of

work against this current, to try to present the patently pointless activity of voting in elections as something that is actually positive and convince people of this, well it would be better for them to do nothing. The alternative to industrial capitalism would be strengthened if the people in the Greens refrained from parliamentary activity, even if their refraining did not mean that they engaged in other forms of "activism". That said given the vicious and cynical nature of the electoral process it would be probably better for the health and happiness of member of the Greens if they stayed out of elections and spent the time with friends and family!

The way out of slavery and empire to freedom and community is far from clear. But however it is certain that it will not come from the crumbling columns, the coliseum or the senate. The vast totality of the empire of cyber-industrial capitalism can only be overthrown by massive and decisive actions of the multitude. This has to be about self-activity. No politicians nor any parliament can legislate our freedom or the construction of new ways of life. To do that we must rely on our own self-activity. For we can only ever be our own liberators: individually, together and with the earth.

Dave Antagonism

Our May Day 2002

"Empire does not create divisions but rather recognizes existing or potential differences, celebrates them, and manages them within a general economy of command. The triple imperative of the Empire is incorporate, differentiate, manage."
(Negri & Hardt, Empire)

Sydney May Day 2002 - the blockade of Australasian Correctional Management offices

Arriving at the ACM blockade in Sydney on May Day I was immediately greeted by a marshall who tried to direct me where to join the blockade. A PA system had been set up facing the front of the building.

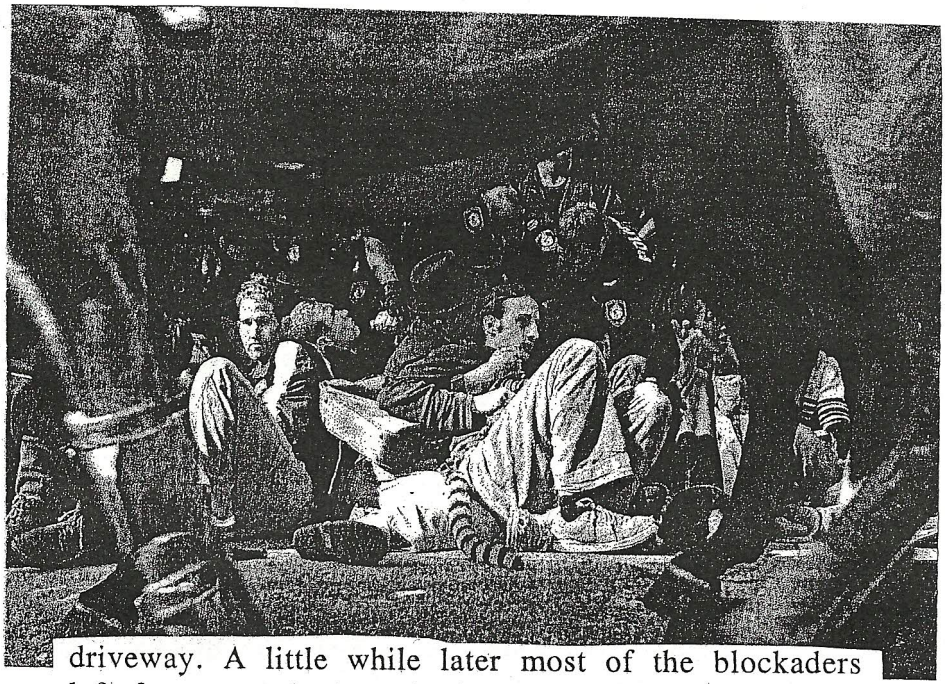
Hundreds of people stood a few lines deep linking arms. They were being blasted by a wall of sound, as speakers explained to people why they were there. As if they didn't know. One side of the building was virtually deserted with few cops and few blockaders. Every now and then people would climb over the police barrier and enter the building. On the opposite side of the building were the uncontrollables. Various affinity groups gathered, talked to each other, a group of cheer leaders in red and black performed, a musical wheelie bin circulated and in the middle of the buildings car park driveway, a group of people locked-on to each other sat, forming a circle connected by pvc tubes.

Since two of the three sides of the building were pretty well covered, I decided to join the people on the more deserted side. The marshalls seemed to be

ignoring this side and diverting people from joining in, but we tried to hold the line as best we could. I watched one of the m1 alliance organisers talking with one of the police in charge of the large police operation. They discussed the timetable of the blockade and chatted away in a seemingly friendly manner. The cop left after a while and went off to help organise their attack on the uncontrollables.

Some time later word came through that the cops were trying to break through the car park driveway. I dashed around to the other side of the building. When I arrived it was clear that the lock-on circle was in danger. About one hundred blockaders were holding the line as about fifty cops tried to push them up the driveway. As the lock-on people sat bravely defiant at the centre of the melee the struggle for the driveway cotinued for sometime.

After a while it was obvious we had sucessfully contested the police's power. Then they sent in the horses behind us. A number of people were trampled in the first assault as the horses charged into the blockade. As the horses circled around to charge again a man lay still on the ground where he had gone down. As they began to charge again marbles and firecrackers were thrown. As the horses circled and charged again and again one horse went down. Some people tied a rope between a tree and a railing to stop the horses circling. But, a cop quickly pulled out a knife and cut it down. The cops now pushed up and circled the lock-on group and their defenders. Police snatch squads grabbed people dislodged from the blockade by the horse charges. As the police tried to drag people way we tackled the cops and fought to release our comrades. Many were set free. Eventually attacked from all sides the lock-on heroes withdrew and the police took control of the



driveway. A little while later most of the blockaders left for a march through the city.

Five hundred police from various units plus another 20 on horseback were involved in the operation. Three protesters were taken to Sydney Hospital and those with more minor injuries, including pedestrians injured by police, were treated on the scene. Thirty two people were arrested and two people charged.

The debates following May Day initially focused on the police violence and our responses. The police seemed to be showing that they were going to take a more brutal approach with any protest. How should we respond? Was their violence due to our growing effectiveness, the post September 11 political climate, increased police training and intelligence for this type of action? Some also raised questions about the purpose or usefulness of the blockade tactic? How should we organise and counter police attacks?

The media and many others, including some blockade participants, expressed concern about the use of marbles and fireworks against the police horse charges. Yet, there must be some allowance for us to defend ourselves. I don't believe that the marbles were used on the first horse charge which injured numerous protestors. It was only when they circled around and kept coming back that the marbles and firecrackers were used and that people started throwing things. It was clear that the top cops were intent on inciting violence to challenge, scare, intimidate and hurt us. They do not like it when we contest their power. They also used the confrontation as a training exercise and told the media that they would be studying footage for further training and preparation. As usual, the media generally played along, enabling the police to portray the blockade as violent and the police as victims. In the following days the police and the bosses media were assisted by some of the trade union leadership.

In the following week the NSW Labor Council's Workers Online web site ran an editorial by Peter Lewis entitled "The hijacking of May Day." "These were not 'May Day protesters' as portrayed in the media", wrote Lewis, but "a couple of hundred political extremists... thumbing their noses to the history of the Australian working class." Totally supporting the police in their attack on us Lewis claimed that M1 protesters made "life hell for ordinary workers be they the bank workers forced to get to work at 5am or the police officers facing physical danger from juvenile tactics". For all those who doubt the affinity between the NSW trade union leadership and the police, Lewis makes it pretty clear. Lewis complained that M1 protesters "have

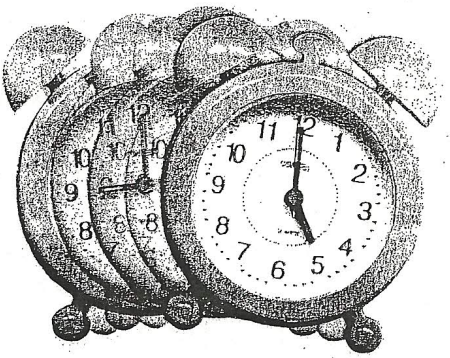
365 days to choose from, why take ours?" Neither Lewis nor his Labour Council mates proposed that anyone take any action on May 1, yet he claims this date as their exclusive property. Union bosses often try and drive a wedge between different sections of workers and portray themselves as the representatives of the real working class. Many in the labour movement, still regard the working class as blue collar full-time unionised workers. They often describe other members of the class as petit bourgeois, lumpen, de-classe, students, ferals etc. In this way they can de-legitimise militancy and the fact that we are often uncontrollable. They fear the fact that unionised and non-unionised workers increasingly realise the struggle against capital and the state is a struggle for freedom and self-government.

According to Ian Ball, the head of the police union, "unions were now considering approaching police to have May Day returned to a union-only day. I think it's very sad that such a proud organisation, such as the Labor Council, is going to be forced into a position to try and recover their own day all because some people can't behave themselves," he said. The close relationship between the NSW Labor Council and the police is demonstrated by the fact that Ian Ball's boss and the person who employed Peter Lewis, is former NSW Labor Council Secretary and now Police Minister, Michael Costa. They have now made their intentions clear and we should not be suprised if we are faced with a concerted union, police, government and bosses alliance.

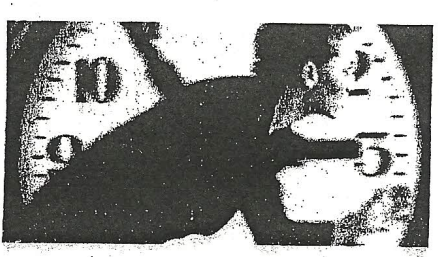
The debates that have followed this year's May Day are important as they can assist in developing our forms of direct action. Self defence is a major task for those in struggle and we need to develop our organisation and skills. The only way to ensure that we do not clash with the police or upset the union heirarchy is to not attack the capitalist system. Like the police, trade union and ALP leaders are part of the command system of capital. They seek to force, divert and convice us, to stay within the parmeters set by capital. They are scared that our examples of self organisation and direct action will continue to spread and that union members and other workers will increasingly reject the leadership of the ALP machine and their police/state/bosses control.

Do it yourself revolution

Time is of the essence



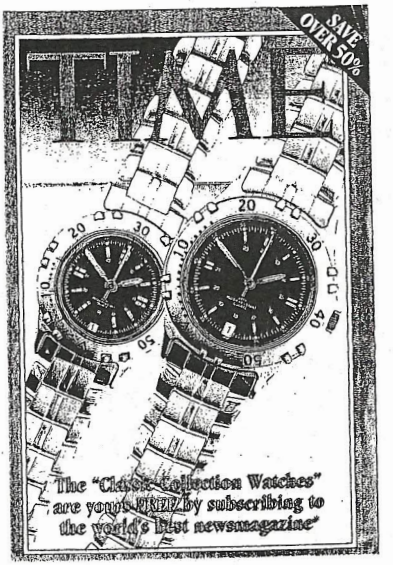
Throughout my life things have been stolen from me. I don't know when I realised that they were going missing. I just knew I was being robbed. It was just small things at first. I would turn around and they were gone. Sometimes I wasn't even sure what was missing, I do remember that when I was very young I had this watch. It was very easy to read, so I would be able to learn to tell the time. But wearing the watch made my wrist itch and was really irritating. Still, I used to have fun winding the time forward or back depending on what time I wanted it to be. I had my favorite times of the day and would pinch the little knob on the side of the watch and turn the hands around and around until it was the time I wanted. I only had the watch for a few weeks and then one day it was gone. "How could you have lost it?" my Mum wanted to know. "It was stolen, Mum," I told her. I remembered having it that morning, as I walked to church. I went to a church school, where every morning we had to walk through the graveyard for a morning service. I



distinctly remembered fiddling with my watch as we filed past the grave stones and I checked the watch against the church clock.

My Mum wouldn't get me another watch. So, for the next few years I had to be told what time it was, or look at the school clock. In fact the school clock was my chief suspect for the watch theft. I started getting suspiscious when I noticed that time was going missing while I was in class. Some days I would stare at the clock, waiting for lunch time, waiting for home time, waiting to play. Occasionaly I would take my eyes off the clock and when I looked back it would still be exactly the same time as when I looked away. I knew some minutes had ellapsed since I last looked, yet those minutes had vanished. Sometimes, if I couldn't see the clock, I would count the passing seconds, "one thousand, two thousand, three thousand", and add up the minutes, until the school bell would ring. That bell was always minutes late. Where had those minutes gone? The bell's complicity made it another suspect in the thefts and it's suspicious behaviour didn't end there. When I was in the playground playing with my friends, the bell always seemed to ring early. I would ask the teacher on patrol, if they were sure it was time to stop playing. "Didn't you here the bell?" they would say. Sometimes my mates and I would keep playing after the bell. "What's the time Mr Wolf!" they shouted as they stole up behind me. As I turned around the teacher caught me by the arm. "Didn't you here the bell! Tomorrow, lunchtime, detention!"

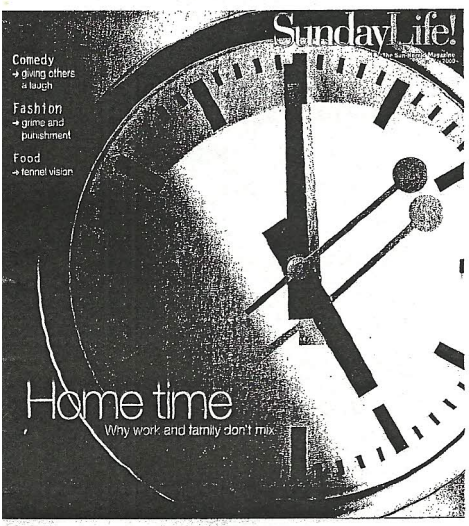
It was while doing my detentions, that I realised that hours were now going missing. At the end of some days I felt like I had jet lag. I would try counting back to find out where the missing hours had gone, but there was no trace. I asked my teacher if she had witnessed anyone with a lot of time. "Well, you seem to have too much time on your hands," she said. I looked closely, I dusted for prints, I couldn't seem to find the time on my hands anywhere. At some stage Ms. Smith tried to explain time to us. "Time is tangible, concrete and passing. The twenty four hour day is the interval between dawn and the next one. Our waking, sleeping, digestion and metabolism are patterned by internal biological clocks attuned to this alteration. The fairly uniform circadian rhythm governs every person's



body temperature and affects the universal and private experience of other rhythms of the body, such as the beat of the heart, inhalation and exhalation, the menstrual cycle and the recurrence of hunger." Time and again, I thought about this.

My time at high school helped me see things more clearly. But it didn't stop the thefts. My list of suspects was by now so long, that I hardly gave it much thought. I had learnt that all school clocks are the same and I put

the whole Education Department under surveilance. I learnt that time was both an individual and collective experience. Aristotle defined time by the measure of the movement between a



before and an after. Time is an individual experience of existence and our relationship with the world. It is also a collective experience that lives in the relationships of people. By now alot of my time was going missing. I still had some quality time with my parents. But, quantity time was obviously out of the question. Where-ever I looked people were complaining that there were not enough hours in the day, not enough days in the week. It seemed like everyone was being robbed.

It was when puberty hit, that it struck me! What had happened to my childhood? I looked around. No-one else seemed to realise it was missing. I have spent many years searching for it, with no luck. I decided there must be a connection between the thefts and going to school. So, I started to avoid it as much as possible. Sadly, days spent in Timezone didn't seem to help. At first it was minutes going missing, then hours, now years. Someone was stealing my life! This was a terrifying thought. I felt scared, anxious, violated. I called the cops. They laughed, "we haven't got the time for this shit," they said.

I decided it was time for a change. I took up long distance running and tried to beat the clock.

In my first race the other runners jostled me out of contention and I was the last over the line. According to those that saw the race, I was robbed. Sick of being the victim, I started going into shops and stealing watches, clocks, calendars and diaries. I especially liked one grandfather clock I stole. It remined me of both of my grandads, after they had been sent off to fight in the Second World War and laboured hard in the 'land fit for heroes'. Battered and worn, this antique clock's internal mechanisims had rusted, it sat in the corner silently, until it fell apart.

I also theived as many time saving devices as I could. My home was full of machines saving time, yet where they put it, I have no idea. Sadly, the store detectives soon got me. I tried to explain that I wasn't a shoplifter, I was a time re-distributer. They beat me senseless and funnily enough, now the cops found they had the time, to arrest me. As they picked me up off the ground, one cop looked into my dazed eyes. "Do you even know what time it is?" he asked me. "Mac time?" I replied.

The cops took me up to the hospital and the doctors scanned my brain. The physcologist asked me some questions. They told the cops I should stay in the hospital. They said I was a time bomb waiting to go off. But, according to them, they could steal their way into my brain and stop the clock. Some timely intervention and no more worries about my life being stolen. That night everyone was turning their clocks back for daylight saving and in the hour between 3am and 2am I did a runner. By the time the staff had noticed I was missing I was long gone. Some time later I got a letter saying the courts had awarded me 200 hours, of community service. I wasn't sure if they thought this was some kind of recompense. I got two hundred hours of mowing lawns at the local soccer oval. Every weekend I would mow the grass and count the minutes I had left until they said I'd done my time. Every now and then I would look back and see the grass growing again behind me.

From that time on I was sure the cops were watching me. I would see them on the corner of my street, killing time. My friends thought that I was too paranoid. I wondered if they could spare some time. They gave what they could, but every week they seemed to have less and less to share. Instead, I decided I had to buy some time. But where from and how much did it cost? I obviously needed cash, so I got a job. I soon discovered that the harder I worked the less time I had. And that fucking school clock had followed me to work! What was worse, I found that even when I wasn't at work, my mind was on that fucking clock! That clock was ticking inside me, it's face was the bosses face and it kept calling me "machine"! I started to have a recurring nightmare where I was in a prison cell doing a life sentence. In my dreamworld the same

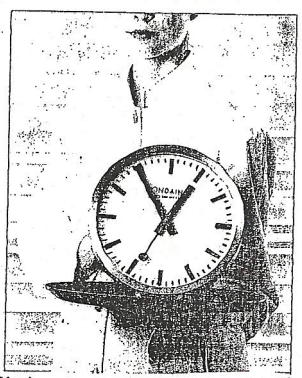
things would happen day after day. I spent my days searching for a hole in the prison walls. Before I could ever finish my search, I would be woken by my alarm clock. Time for work.

When I started my job I was doing a thirty five hour week. Pretty soon it was forty two. Then it was forty five, sometimes weekends, extra work at night, early starts, working through lunch, phone calls at home. I rang my union and asked about a shortrer hours campaign, but they said they were "too busy". Since the emergence of capitalism and the widespread acceptance of the mechanical clock and watch, the 'bits' of time that are regarded as valuable or important have kept shrinking. The first clocks had no dials at all and simply sounded an hourly bell. By the sixteenth century one handed clocks, were

chiming the quarter hour, and in the middle of the following century, the minute hand was introduced. The measurement of seconds by an additional hand on the clock face did not occur until the early 1700s. Now we have digital timepieces on which each second signals its presence and disappearance. The computer on which I work measures time in nanoseconds - billionths of a second.

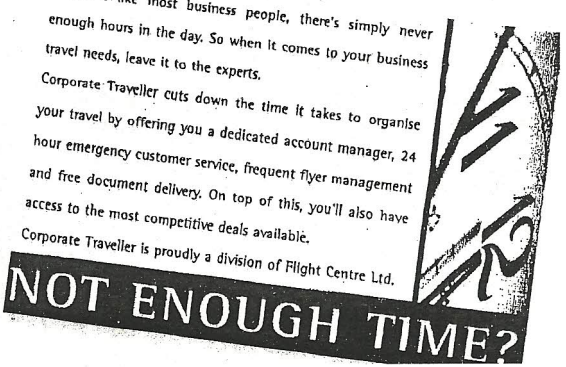
One day at work, I had the radio up really loud and was dancing around trying to keep time with the beat, when the boss

came through the door. "Are you having a good time?", he barked. "I'm having the time of my life," I replied. The boss tersely explained we had a deadline to meet and after checking my computer pointed out that I had wasted billions of nanoseconds.



"Were running out of time", he said. "It's not possible", I explained. "I have run as fast as I possibly could and never got close". "Look" he said "don't you understand. Time is money!" "But you have plenty of money", I replied. The boss looked totally confused and could only manage, "look I don't have time to spend on this!" Later in the day he caught me again. In his most sarcastic voice he exclaimed; "I told you we needed that work done now! Why don't you just take your time?" So I did, and he never saw me again.

Since that day I have tried to take my time as much as possible. Sometimes it's just a minute, I slow down, stop and think, daydream for a while. Sometimes it's an hour, late for work/uni, long lunch, leaving early. While the computers may be able to count a nanosecond, they also seem to inexplicably crash again and again. It may seem like I'm slaving away, but often it's just an act. I could really be writing an article for a zine, a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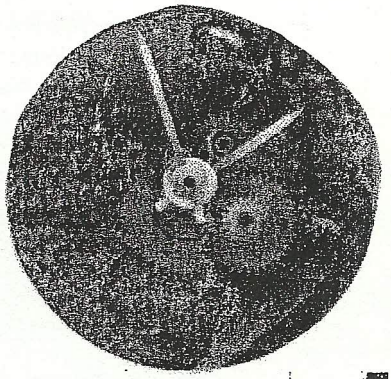
NOT ENOUGH TIME?

poem for my love, surfing the net, sending an email, listening to some music, telephoning a friend, chatting, gossiping, day dreaming. Sometimes I take a day. "Couldn't make it, I'm sick, family tradegy, ..." and the more I practice, the better I get. And what do I do with all this time. Well I try and share it with other people and they try and share theirs with me. While increasingly the world seems to be running out of time we try and make it for each other.

You know, I found that watch I lost when I was a little boy. It hadn't been stolen at all. I must have hidden it away. It sat there gathering dust for years. I gave it to my daughter and she lost it again. She didn't tell me because she thought I'd get angry. It wasn't until I asked her what time it was and she said she didn't have the time, that I realised how serious things had become. So now I don't count the minutes anymore. But I still keep a look out for thieves, trying to steal my life. Often I feel I'm just like a timepiece. A clock that beats the multiple pulses of the earth. When I ignore the clock ticking I measure my existence by my relationship with others. When my heart beats with theirs I really am having the time of my life. Don't ask

how much of my time has been stolen. I can't say. Have I been able to get back months or even years? Maybe, I don't really know. Has my life been stolen? Not all of it.

Nick
with thanks to Mike Donaldson



Call for Contributions

Do you have something to say? We would love to publish your contributions. If you have some analysis of the left and progressive movements, info on a topic you think would be interesting to other revolutionaries then please send it along with your pictures, comics, stories, poems etc to:

PO Box 167
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email:
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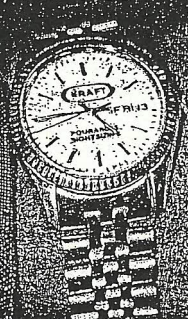

What is Revolutionary Action?

Revolutionary Action (RA) has been established by a group of people committed to a revolutionary transformation of society based on the united power of the working class. To achieve this aim we support the self- mobilisation and self - organisation of the working class, who make up the vast majority of society. RA believes that only the collective democratic action of the oppressed can create a society based upon the fullest possible political democracy.

RA is for people who call themselves anarchists, socialists, communists or whatever, to come together and fight against capitalism and it's effects. Revolutionary Action is a collective not a political party. Within the boundaries that the collective explicitly believes, that the way to create a better world is through revolutionary workers' self-liberation, the greatest amount of pluralism and debate is encouraged. Decisions of the collective may be publicly disagreed with and openly challenged by individual members or factions formed where a group of members disagree with the majority. RA has no central body and no hierarchy. All decisions are made by the general membership and any administrative positions are without privilege, recallable and will only exist to administer decisions of the membership.

RA supports the development of action and ideas that promote the concept of self management and try to counter and prevent bureaucracy, hierarchy and elites from emerging in our movement. We envisage a successful revolution being the result, not of a forcible seizure of state power nor the winning of an election, but of mass democratic action. RA wants to help build working class power. We do not seek leadership, but rather, try to assist ongoing struggles while drawing out and articulating their revolutionary implications. RA wants to be a flexible and innovative organisation that can help to educate and organise people. We aim to create, maintain and broaden networks in the revolutionary movement and try to incorporate into every aspect of our practice democracy, an absence of authoritarianism or hierarchy. Through a democratic, militant and dynamic struggle against capitalism we aim to help transform ourselves, our class and the world. Revolutionary Action wants to help make it possible for people to gain control of their everyday lives and to help make life as marvelous and fulfilling as it can be.

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